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Henry Davidson

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# EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

VOL. I.

WHITE PIGEON, MICH., MARCH 1, 1888.

No. 7.

## OH! WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

[The following verses, written by a Scottish clergyman, William Knox, who died in 1825, aged 36, have often been quoted and are widely treasured. They were an especial favorite with the late President Lincoln, who used to recite them to his intimate friends.]

Oh! why should the spirit of mortal be proud?  
Like a swift, fleeing meteor, a fast-flying  
cloud,

A flash of the lightning, a break of the wave,  
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall  
fade,  
Be scattered around and together be laid;  
And the young and the old, and the low and  
the high  
Shall molder to dust and together shall lie.

The infant and mother attended and loved;  
The mother that infant's affection who proved;  
The husband that mother and infant who  
blessed,  
Each, all, are away to their dwellings of rest.

The hand of the king that the scepter hath  
borne;

The brow of the priest that the miter hath  
worn;

The eye of the sage and the heart of the brave,  
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;  
The herdsman, who climbed with his goats up  
the steep;

The beggar, who wandered in search of his  
bread,  
Have faded away like the grass that we tread.

So the multitude goes, like the flower or the  
weed

That withers away to let others succeed;  
So the multitude comes, even those we behold,  
To repeat every tale that has often been told.

For we are the same our fathers have been;  
We see the same sights our fathers have seen;  
We drink the same stream and view the same  
sun,

And run the same course our fathers have run.

The thoughts we are thinking our fathers  
would think;

From the death we are shrinking our fathers  
would shrink;

To the life we are clinging they also would  
cling;

But it speeds for us all, like a bird on the wing;

They loved, but the story we cannot unfold;  
They scorned, but the heart of the haughty is  
cold;

They grieved, but no wail from their slumber  
will come;

They joyed, but the tongue of their gladness  
is dumb.

They died, aye! they died; we things that are  
now,

That walk on the turf that lies over their brow,  
And make in their dwellings a transient abode,  
Meet the things that they met on their pilgrim-  
age road.

Yea! hope and despondency, pleasure and pain,  
We mingle together in sunshine and rain;  
And the smile and the tear, the song and the  
dirge,  
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a  
breath,

From the blossom of health to the paleness of  
death,

From the gilded saloon to the bier and the  
shroud,

Oh why should the spirit of mortal be proud!

For the Evangelical Visitor.

## GOSPEL MISSIONS.

Seeing that the missionary cause is receiving more consideration among the brethren than heretofore, and that a more effective system for our future course in this noble work is very desirable, a few thoughts in that direction are herewith submitted.

To send a ministering brother or two, here and there, into new fields and unfrequented places, who can stay but a very short time and then leave again for an indefinite period, looks like an indifferent or unsystematic way of "fishing."

Go to the river and throw in your hook two or three times at a place, and get no bite! To lose no time you hasten to try another place in the same way, and with the same result, and so on and on from place to place, until the day is spent and *no fish*. Not so with the skilled and persistent fisherman. He whiles away the time at a place where he knows fish are abounding, until they become hungry, or

until they are drawn into shoals by his attractive way of presenting the bait. It is *such a one* that lands the piscatorial prize.

Looking at the matter of establishing new missions in this light—how would it do to follow the example of the honey bee? When a colony gets numerous enough to afford it, the queen and a part of the workers separate from the rest, by coming out and clustering on some convenient bush or shrub; as much as to say to the "bee-man," "We can be spared from the old home, and here we are now at your disposal. If you can use us *profitably*, point out where we are to labor."

It is suggested then that the Church at next Annual Council issue a proclamation something like this: that every brother throughout the Church, who is the head of a family, and who possesses enough of the missionary spirit to engage in it, so report himself at next Annual Council following, then—

1. Every brother so reporting, is to be willing to dispose of his effects where he is living, and to move to a new field of labor.

2. From the number so reporting, five be chosen by lot, as primaries, or members for the establishment of a missionary post or colony.

3. The Church to assign to them some state or territory wherein to locate.

4. The aforesaid five brethren in company, to visit the country named and select their own locality—agreeing on this point by a majority vote.

5. After having made choice of a place, they should all find homes with means of support within a radius of two miles, as a convenience for holding meetings.

6. The Church to obligate herself to pay a certain bounty to each one of the five, and a double portion to the minister,—the money to be ready for them when they are ready to move.

7. If no ministering brother be among the five, then let the Church extend calls until one be found to take the place.

8. If any others, more than the five, should desire to go in the same company, no objections should be taken, provided they go unaided by the Church.

9. After locating, and as soon as practicable, let them have meeting every alternate Sunday at the most convenient point for all to attend. The other Sundays to be either for rest, or for holding meetings at some little distance from their own district.

10. Let them go to work as honest and industrious farmers and mechanics, letting the people know that they are going to help improve the country, and that they have come to stay.

Vast territories in the Southern and South-western States, including California and Oregon, are inviting laboring people from the north and east, to settle there; and as land is still cheap in the Southern States, brethren settling there would likely be crowned with success in a two-fold manner; namely, spreading the Gospel as missionaries, and at the same time bettering their own condition financially, and that in a more mild and genial climate than that of their present abode.

By following the plan as here outlined, a new post or mission might be established each year, and likely, without burdening the Church any more than it is under the present system.

C. STONER.

*Polo, Ill.*

For the Evangelical Visitor.

### AFFLICTION.

"It is good for me that I have been afflicted; that I might learn Thy statutes. Psalm 119:71.

By the help of God I will try to pen a few lines for the welcome VISITOR, as it is my earnest desire to obey the promptings of the Holy Spirit; and we learn that it is only through obedience that we can receive a blessing. By disobeying the teachings of that spirit, I have been made to suffer many things; but I am determined to be an obedient servant of the Lord. I feel my weakness, but the Lord has promised to be mighty in the weak, therefore I want to come just as I am. Affliction has been the means of bringing me nearer to the Lord, and I can say with the Psalmist, "Lord, it is good that I have been afflicted." Those hours of pain have yielded me more good, than the prosperous day would have done. Should we

not bless the Lord then, when we see the many ways He has to bring us nearer to Himself? Certainly we should. Paul says we shall "glory in tribulation also; knowing that tribulation worketh patience," Rom 5:3. We must have patience too. "Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. How true the words of the apostle! We can only realize this when we are truly trusting in the Lord in the time of suffering. What joy and peace we have when we can feel that we have Jesus to stand by us, even in the hour of sickness. "He is a very present help in the time of trouble," says the Psalmist; and again, "It is better to trust in the Lord than to put confidence in man." Psalm 118:8. How much happier we could be if we would trust the Lord more! I must acknowledge that I have not trusted the Lord as I should have done in the days that are past; but, glory be to God! He has opened my eyes that I can (through His help) "behold wondrous things out of His law." Should we not tell it when the Lord so wonderfully, through His mercy, enlightened us? We should never be ashamed to tell what the Lord does for us; but ah! let us be ashamed when we find ourselves engaged in vain and idle talk which is not becoming, and which does not "administer grace to the hearers." Let us "watch and pray, that we enter not into temptation."

When we read the Holy Bible, and see how God in olden times punished the children of men for disobedience, is it any wonder that the so-called children of God in our day are so sorely afflicted when we see how far they are wandering from the old path? Oh! may God help us that we may inquire for the old way as said the prophet of old, "Teach me thy way, Oh Lord! and lead me in a plain path."

Dear sisters, let us search the Scriptures. It is a command from our dear Savior who said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." When I look back over my life since I set my face Zionward, I have only one thing to regret, that is, that I did so little for the Master.

"Broken vows and disappointments,  
Thickly sprinkled all the way;  
But the spirit leads unerring  
To the land I hold to-day."

I thank the Lord that He has spared my life, and for no other purpose I believe than to honor and glorify His holy name.

Let us not be discouraged; "for our light affliction which is but for a moment, (compared to eternity) worketh for us a far more exceeding and eternal weight of glory," 2 Cor. 4:17. My prayer to God is that I may be just what He wants me to be.

Dear young sisters, let us be willing to follow the Savior in all His appointed ways, regardless of what man shall say. Let us have "an eye single to the glory of God," trusting Jesus as our all in all, and close our eyes, as it were, to all the perishing things of this world, then we can worship God in "spirit and in truth." He is a kind Heavenly Father who doth not afflict willingly but for our good. This is a pleasant way when we are fully resigned to the will of God, when we can say, "None of self, but all of Thee." I think it is "high time that we awake out of sleep, for now is our salvation nearer than when we believed." How necessary it is that we have on the whole armor of God, in these last and evil days!

May the blessings of the Lord be with all my dear brethren and sisters and all who may chance to read the VISITOR. Let us do as we wish to be done by. We would like to [know the names of those who write, so let us be willing to sign our own names. Pray for me.

ANNIE M. NEWCOMER.

*New Carlisle, O.*

For the Evangelical Visitor.

### EDUCATION AND RELIGION.

Persons are sometimes led to the conclusion that since Christ chose unlearned fishermen to be with Him as his immediate followers, He prefers ignorance to knowledge, or that education is unessential, or even hurtful.

Before deciding upon this question, it might be well to note the relation existing between education and the followers of God, as presented in the Scriptures.

Foremost, among the characters of the Old Testament, and one that stands in nearly the same relation to the old dispensation that Christ does to the new, is

the man Moses. Notice the preparation of this man of God for the work to which he was divinely appointed. "He was learned (*educated* is the better translation) in all the wisdom of the Egyptians, and was mighty in words and in deeds," Acts 7:22. This education occupied about one-third of his lifetime, or a period of forty years. Egypt was then one of the most if not the most civilized nation on the face of the globe. And it was in these schools that Moses became proficient in many things, destined to be of service to him in later years, in his mission of deliverer, leader, law-giver, and mediator of the chosen People of God.

Did the education of Moses draw his mind away from the worship of Jehovah, or lessen the zeal in His service? Nay, he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," Heb. 11:25; or as St. Stephen says, "deeming the reproach of Christ greater riches than the treasures in Egypt." Nor did it give him an exalted opinion of his own ability; for when the Lord wished him to go to the rescue of the Israelites he said, "I am not eloquent, I am slow of speech and of a slow tongue." He considered himself unfitted to perform the great work intrusted to him.

His education was not complete, however, when he was graduated from the schools of Egypt. The next was to be more directly under the instruction of the great Teacher, without which his work would have been a complete failure.

O, that the scholars of the present day were willing to remain longer in the school of the Teacher of teachers! Then there would not be so much education of the *head* at the expense of the *heart*. A lack of heart-training is the cause of most of the failures in Christian endeavor. Like Moses who at first took his own way of delivering the Israelites—by slaying one of their oppressors—so now people oftentimes do not wait to hear the command of the Lord, but undertake to do the work in their own way and the result is a failure.

But to return to the subject—the second part of Moses' education occupied the same length of time that the first did; namely, forty years. Although the greater part of this time was not spent in direct communication with God; yet there is no reason to doubt that it was spent in

meditation and prayer, while watching his flocks in Midian, and in a preparation of his mind for whatever might come to pass.

As the time drew near for the fulfillment of his mission, he was favored with a direct communication from Jehovah in the person of the Angel in the burning bush. Here he was rewarded for his patience and received the command to go and deliver his brethren.

Thus Moses spent eighty years in preparation for his work of forty years; first came the training and development of the intellect, next that of the heart and soul. These combined produced a man capable, as a servant of God, of leading the chosen Race out of bondage, of forming them into a nation, and of leading them, during the long period of forty years, from the idolatry and heathenism of Egypt to the worship of the true God and the land of Canaan. During all this time he stood as a mediator between God and man, turning aside the wrath of the one and endeavoring to reform the other.

(To be continued.)

For the Evangelical Visitor.  
"LOST."

We frequently hear the word spoken, which heads this article, and when heard, the mind immediately asks, "*What* is lost?" The answer may come, O, only a pin!

The pin is a very small object, and yet great consequences may hang upon the *loss* of even so small a thing as a pin.

But generally the *loss* of a pin is little thought of, and so it often is with little words and little deeds. They are spoken and done, only to be *lost*, and *lost* forever.

Lost! yes lost!! The nail being *lost*, caused the *loss* of the shoe, the shoe being *lost* caused the loss of the animal with its burden or rider; and all for the *loss* of so *small a thing* as a horse shoe nail.

As in temporal affairs, the *loss* of little things sometimes have serious endings, so in spiritual affairs always. Then let us take the advice given in Hebrews 2: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them (lose them) slip."

So my dear friends, if we *lose* our faith, our trust, our hope, and our confidence in God through our Lord Jesus, our experience is *lost*, and not only that but also our soul.

O, the terrifying thought: "*My* soul lost!" yes *lost*, and utterly undone, having no hope, no Jesus, no God to rely upon.

And the question stares you in the face, "What will a man give in exchange for his (*lost*) soul?"

While in this dilemma, the inquirer may look through all the sciences at his command, and may even study the "theology of dirt" (materialism) and in all he will find no satisfying answer to this all important question. But we turn again to the same source, from whence comes our question. He says, "The Son of man is come to save that which was *lost*." Bless the name of Jesus forever!

When the *lost* is *found*, there will be joy, not only on earth, but also in heaven—"Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons," etc.

Then, dear brother and sister, rejoice in this, that the Lord has *found* you, and saved you unto Himself. And you, dear *lost* soul, come to Jesus with all your cares and woes. Be lost no longer; but let the "Good Shepherd" find you and hide you away with Himself in God; and you will be able to sing the sweet refrain of love in Jesus' name.

ANTHONY STONER.

*Polo, Ill.*

For the Evangelical Visitor.

A SERIOUS VIEW OF DEATH.

Proper to be Taken as we Lie Down on our Beds.

Oh, my soul, look forward a little with seriousness and attention, and "learn wisdom by the consideration of thy latter end," Deut. 32:29. Another of thy mortal days is now numbered and finished; and as I have laid myself upon my bed for the repose of the night, so will the day of life quickly come to its period; so must the body itself be put off, and laid to its repose in a bed of dust. There let it rest; for it will be no more regarded by me than the clothes which I have laid aside. I have another far more important concern to attend. Think, oh my soul!



when death comes, thou art to enter upon the eternal world and to be fixed either in heaven or hell. All the schemes and cares, the hopes and fears, the pleasures and sorrows of life, will come to their period, and the world of spirits will open upon thee. And, oh, how soon may it open! Perhaps before the returning sun brings on the light of another day. To-morrow's sun may not enlighten mine eyes but only shine around a senseless corpse which may be in the place of this animated body; at least, the death of many in the flower of their age, and many who were superior to me in capacity, piety, and the prospects of usefulness may loudly warn me not to depend on a long life and engage me rather to wonder that I am continued here so many years, than to be surprised if I am speedily removed. And now, O my soul! answer as in the sight of God: Art thou ready? Art thou ready? Is there no sin unforsaken and so unpented of to fill me with anguish in my departing moments, and to make me tremble on the brink of eternity? Dread to remain under the guilt of it, and this moment renew thy most earnest application to the mercy of God and the blood of the Redeemer for deliverance from it.

But if the great account be already adjusted, if thou hast sincerely committed thyself by faith into the hands of the blessed Jesus and hast not renounced thy covenant with Him by returning to the forbidden practice of sin, then start not at the thoughts of separation; it is not in the power of death to hurt a soul devoted to God, and united to the great Redeemer. It may take me from my worldly comforts; it may disconcert and break my schemes for service on earth; but oh my soul! diviner entertainments and nobler services await thee beyond the grave. Forever blessed be the name of God and the love of Jesus, for these quieting, encouraging, joyful views! I will now "lay me down, in peace; and sleep," Ps. 4:8; free from the fears of what shall be the issue of this night, whether life or death may be appointed for me. "Father into thine hand I commend my spirit," Luke 23:46, for "Thou hast redeemed me, O God of truth," Ps. 31:5; and therefore I can cheerfully refer it to Thy choice whether I shall awake in this world or another.

Yours Respectfully,

JACOB KONKLE.

Reynoldsburg, O.

For the Evangelical Visitor.  
CONFESSION OF SIN.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:8, 9.

The Apostle John in the above text has stated two solid facts for our consideration. If we say including himself, that we have no sin—mark it is present tense, not *had* but *have*, we practice the very worst kind of deception, deceiving our own souls and thereby become destitute of the truth. In the present day, we meet with many who tell us they are fully sanctified and do not sin any more; but have experienced a second work of grace, which has extinguished sin at once and forever in their souls. In opposition to this view, and in harmony with our text, we believe the child of God as long as he dwells in this earthly tabernacle is exposed to the wiles and temptations of the devil, and is liable to sin. The history of the most eminent and devoted servants of God, who have ever lived, furnish infallible proof of this. Witness David; how dreadfully he sinned! Peter not only denied the Lord but also cursed and swore. Paul says, Rom. 7:19; "The good that I would, I do not; but the evil which I would not, that I do." James says, "In many things we offend all." Having then by the mouth of these three inspired witnesses—John, Paul, and James—established the truth, we proceed to view the results of denying it. Ever since Adam tried to justify himself by blaming Eve, and Eve by blaming the serpent, mankind have tried to shirk the acknowledgment of sin by either ignoring it altogether, or putting the blame on others.

We deceive ourselves. How? We are tempted to do something wrong. At first we recoil from it, then perhaps we relax enough to parley with it; it becomes more enticing and we embrace it. Conscience speaks but in vain; we repeat the sin, conscience whispers; we repeat it again, it is still. Then we conclude it is no sin, or we would feel it. Thus we deceive ourselves and banish the truth from our hearts. How many who were once earnest members of the Church have fallen away in the way we have described! Perhaps it is in dress the trouble begins. The tempter whispers to some sister, "There is

no need to be so plain. This or that added to your dress would be quite an improvement." His suggestion is adopted. She feels shy the first time she goes to meeting. It wears away and she soon thinks it is no harm after all. Satan comes again; says he, "If I were you, I would leave off this article of apparel," next goes another, the bonnet perhaps, and in a short time the once plain sister appears in the height of worldly fashion and claims she feels all right in doing so. This is no fancy sketch. We have seen the development of such cases repeatedly from the germ to the full fruition. How often have brethren, contrary to better knowledge, entered into business the very nature and surroundings of which they knew would lead them from God, for the sake of making money. At first they would be checked, but in time it would quiet down and they would justify themselves. The heart is deceived, the truth leaves it; the voice that once spake of God's love and sang His praises in the assembly of the saints, may now be heard at Vanity Fair or the noisy political elections.

While the above presents some of the more serious examples of this kind, there are many other sins into which, according to age and disposition, we are all liable to fall; but the prophet says, "Thou shalt hear a voice behind thee saying, This is the way, walk ye in it." When you turn to the right or to the left, how faithfully that voice warns us to step back out of the byway of sin to the narrow way of holiness from which we have strayed, admitting then that we have sinned. We will now look for the remedy. If we confess our sin—this is the only condition of pardon—"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy." Prov. 28:13, also Lev. 26:40-42; Hos. 5:14, 15. If the sin is against God alone and affects no one else, to Him alone our confession is due. If it is such as causes offense to the Church (James 5:16.), to the Church confession must be made as well as to God. If it is personal, it must be confessed personally. If, worse than all it is a public offense and disgraces our Christian profession, there is nothing will atone but a public confession of our sin and an humble acknowledgment to God. Having pointed out to whom confession must be made, we will examine what it must be like. It must be sincere (2 Sam-

uel 12:13.), with a "broken heart and a contrite spirit," Psa. 35:18; 51:17; Isa. 57:15; 66:2. No hollow, formal mouth confession will fill God's requirements; and yet how often are they of this character. Man may be deceived by them sometimes, but God never. Then again confession should not be postponed. As soon as the soul becomes awakened to a sense of its guilt, delay no longer. Flee to your closet, humble yourself before God, uncover your sin and implore His mercy; and He will be faithful and just to forgive your sin and cleanse you from all unrighteousness. May we ever be willing to walk in the light even as He is in the light, then we shall have fellowship one with another and the blood of Jesus Christ his Son will cleanse us from all sin.

*Richmond Hill, Ont.* F. ELLIOTT.

For the Evangelical Visitor.

#### IMPROVING OUR TALENTS.

"And unto one, he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey." Matt. 25:13.

This is a parable which Christ spoke to His disciples, and is also handed down to us and teaches us a beautiful lesson. The question often arises in my mind, "Am I improving the talent which the Lord has entrusted to my care?" Though it be but one, it certainly will be required of me at His coming. If I have improved it, how welcome these words will be: "Enter thou into the joy of thy lord." No tongue can tell, no pen can write the joy which these words will give us in that day. Concerning this slothful servant who had only the one talent, he thought it was not worth while to improve it. He perhaps thought he would gain more by hiding it in the earth, and seeking after the riches of this life. But this also is vanity, for a man heapeth up riches and knoweth not who shall gather them, whether he shall be a wise man or a fool. And after all, this servant was cast into outer darkness, where there was weeping and gnashing of teeth.

What a doleful thought if we neglect to improve our talents! Should we not take warning of this lesson which Christ teaches us? And yet how many are following this servant's example. We see so many standing idle all the day long, as if there were no souls to save, and no God to serve, while there is work for all in the

vineyard. I sometimes fear we who have been redeemed are not improving our talents as we should. May God awaken every one of us to a sense of duty, that we may be diligent workers in the vineyard of our Lord. The harvest truly is great, but the laborers are few. We can lift up our eyes, and see that the fields are already white unto harvest. Let us therefore pray to the "Lord of the harvest, that he would send forth more laborers into His vineyard?" There is much work to be done in the vineyard; there are sheep to be tended and lambs to be fed; the lost must be gathered, the weary ones led. And as we see the work, let us therefore try to improve those talents which the Lord has given unto us. Let us not say we are not able to do those things which are required of us; for Christ has given to every man according to his several ability, and unto whom much is given, much shall be required. It is not necessary for us to speak like angels or to preach like Paul. Even Paul says, his "preaching was not with enticing words of man's wisdom but in the demonstration of the Spirit and of power." If we had all of man's wisdom, and had not the knowledge of God, it would profit us but little. I think our words would be "as a sounding brass and a tinkling cymbal." But we may with a few simple words, or some good deed, make an impression upon some poor sinful heart. But sometimes we neglect this. We think it is not worth while; but if we have that love for sinners which Christ had for us, we certainly will do all we can to warn the people of their danger. The Prophet might well say, "Woe! to them that are at ease in Zion." We should not be at ease when we see so many precious souls around us unsaved. What is the value of one soul? It is worth more than all the treasures of this world. Or what can a man give in exchange for his soul? When the soul is neglected, it is lost forever; and all the riches of this world can never regain it. May God therefore help us to improve those talents which He has given unto us, so that we may hear the welcome approbation: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

I wish the editor and all the readers of the VISITOR the blessings of God.

*Altona, Ind.*

ANNA M. DICK.

For the Evangelical Visitor.

#### HOW DO WE TALK AND HOW DO WE WALK?

"Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you;" "Not purloining, but showing all good fidelity." Let us practice this, that we may adorn the doctrine of God in our walk and talk through our whole life; that the world may see that we are truly sincere in our profession; that we may watch unto prayer. It does not profit us anything if we pray and do not watch the darts of the enemy; for the more we try to live for Jesus the more Satan tries to lead us away from the way of right; but if we trust in God, there is always a way to escape. He has promised that He will suffer none to be tempted above that they are able, but will make a way of escape," 1 Peter 3:13; "Who is he that will harm you, if you be followers of that which is good?" 1 Peter 3:15. Sanctify the Lord God in your heart and be ready always to give an answer to every man that asketh you of the reason of the hope that is in you, with meekness and fear; that we may live as pilgrims and strangers in this world, ever looking to Jesus the Author and Finisher of our faith, who has called us from darkness unto light, and given us to see what to do and what to leave undone that we may gain a home beyond this.

Brethren, let us put on the whole armor of God and our feet shod with the preparation of the gospel of peace; for we cannot do too much for our Lord and Master; who has done so much for us. I thank God for what I can feel in my heart. It is alone through the goodness of God that I stand where I do. I have nothing to boast of myself, even when I was sinning against Him, He was merciful to me. It comes to my mind frequently; what am I, O God, that thou art mindful of me? Let us therefore, brethren, be earnestly engaged in the cause of Christ, and sisters likewise, that some good may yet be done in the upbuilding of Christ's kingdom here upon earth. What we sow we shall also reap. Let us then sow to the Spirit that we may reap life everlasting; and let us abstain from all worldly lusts which war against the spirit, preferring one another in love. Brethren, let us live according to Acts 24:16. E. L.

For the Evangelical Visitor.

## MISSION WORK.

H. N. ENGLE.

(Continued.)

## THE HOME MISSION.

If our pure minds have been stirred up as to the necessity of a work, we become inquiring as to where shall we begin? To this we would answer: begin at home in our own hearts, in our own family circle, and among our neighbors. The commission was, "beginning at Jerusalem." In view of this there certainly was a purpose. The Savior said: "A city that is set on a hill, cannot be hid," and so, a Christian cannot be hid. If there is a good supply of Christian religion in the heart, it will be manifest. It will be like the new leaven which affects the whole lump. The family, the community, the Church will bear testimony that *this* man was born in Zion.

One reason for the necessity of "Home Mission Work" is because there is still so much unrighteousness at home. If the Savior had found the vineyard of Jerusalem in righteous hands, He undoubtedly would have hastened the Gentiles' call. But, as it was, necessity demanded to begin at Jerusalem. By the Home Mission, we include our influence over all with whom we may come in contact in our general pursuits in life.

Although Abraham might be called a "general missionary," yet he certainly had a great influence in the "home mission," in his family, among his *trained* servants, etc. He was a man to whom a promise was made, that, from his loins should spring forth nations. There must needs have been some peculiarities in such a man; he must not be as the nations about him. He must be a righteous man, one who "walketh before God and is perfect." Such a character we find in Abraham; and he left some traits of the same in his offspring. It is written, "Abraham believed God and it was accounted unto him for righteousness." He had a faith, and, he also had works; and both were undoubtedly impressed upon the mind of the "lad" Isaac, and also his grandson Jacob being fellow-heir to the promises. Undoubtedly the erecting of altars to the name of the God of heaven perpetuated a feeling of solemnity and awe in the minds of the household of Abraham.

Again we find that under the law it was said in reference to the statutes given from Mt. Sinai: Deut. 11:18-20. "Therefore shall ye lay up these my words in your *heart*; and in your *soul*, and bind them for a sign upon your *hand*; that they may be as frontlets between your eyes. *And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up,* and thou shalt write them upon the door posts of thine house, and upon thy gates. That your days may be multiplied, and the days of your children in the land which the Lord sware unto your fathers, to give them, as the days of heaven upon the earth."

Now the Apostle has said, "If the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory." And yet how many parents of families, who profess to have been translated into *light*, and were made fellow-heirs to the "ministration of righteousness," seldom speak to their children on the subject of religion, even some whom we have known to have children at the age of fifteen years, when asked as to the performance of duty in this respect, the answer was, "There is time yet to speak concerning that." Is that the ministration of righteousness? Nay, we boldly say. But a father or mother who is in sympathy with the salvation of a child, will be *constrained* to teach him first concerning the kingdom of God and His righteousness, and then the "all things" may follow. Children may be impressed with thoughts concerning God, the Redeemer, eternal happiness or woe, as soon as they can be impressed with things pertaining to morals or rules of the family circle. We have seen children not more than three and four years of age, being so anxious to hear of the story of the Cross, of suffering, and the beauties of heaven, as to sacrifice their toys for a season. *This is the best time to do mission work in the family circle.* Right here our mind is carried to a missionary away off in the land of Syria. We imagine we see a little maid over there in the circle of Naaman's household. We are informed that she was a captive from the land of Israel; undoubtedly her mother taught her the precepts of the God of Israel when she was very young. Her mind was impressed with the acts of a

prophet, and she had a faith in God of which she had no need to be ashamed. Now right here is a little piece of mission work. Here was an occasion to tell her lord concerning the Prophet, and the power of her God. She did so. What a lesson in those words: "Would God, my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." We may sometimes not be able to see the fruits of some duties well performed, until in future time. We have a striking illustration of this in the case of the Hebrew captives in Babylon. We find that some youths were there, (probably of royal seed, 2 Kings 20:18.) who *purposed in their hearts*, not to defile themselves with the king's meats. This required some faith, also moral courage. The germs of this faith they undoubtedly came in contact with, in the limits of the "Home mission." But, the cause of the living God had run very low in Babylon. We can infer that riches and pleasures were the prevailing stakes of honor in those days; also an occasional image. Here was an occasion to do some mission work. Could the Hebrew youths see all? But they did dare to stand alone. They purposed in their hearts, and would not deny the God of heaven. They would bear a little reproach; they would run the risk of being cast into the fiery furnace. But they probably had a better time of it than they would even dare to expect. "One like unto the Son of God was there." Now the king's wrath is abated, and he must praise their God; saying, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His Angels to deliver His servants that have trusted in Him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god except their own God. *Therefore I make a decree, that every people, nation, and language,*" etc., Dan. 3:28, 29.

Upon another occasion (by the spirit of prophecy in Daniel), the king was made to praise and extol the "King of heaven, all whose works are truth and His ways judgment." Dan. 4:37. We also notice by the integrity of Daniel, through all the adversities, which he must necessarily pass in the courts of a godless prince, who rejected the counsel of his predecessors, that in his latter days he was again used as an instrument, by which the name of God became known to the one hundred



twenty and seven provinces of king Darius; and a decree was issued: "That in every dominion of my kingdom men tremble and fear before the God of Daniel, for he is a living God, and steadfast forever, and his kingdom that which shall not be destroyed and his dominion shall be even unto the end." Dan. 6:26. We may also take notice of many more, of whom accounts are given that they were faithful in "a few things," the judges, kings, prophets, and seers; many whose characters will live while time lasts. Not only men, but also women, of whom notice is taken in the genealogy of the Messiah himself; and, in the days of his humiliation, the records are well marked by "mission work," (especially in the home circle) performed by the "weaker vessel." From the above records and illustrations we might bring the question home, and ask; Have we done what we could? If we have failed until now, *to-day* we may begin; we may renew our covenant. We can return to that "first love" which constrained us to love all men. And it might do some of us good to have a restoration of the "joys of Salvation, and the upholding of the *free* Spirit; then, will we teach the transgressors thy ways, and sinners will be converted unto thee," Psalm 51:12, 13.

May this subject be one not only of private meditation, but also one to engage our conversation, instead of filthy lucre, worldly honors, and gain; for the end is eternal life.

"Mount up the heights of wisdom,  
And crush each error low;  
Keep back no words of knowledge  
That human hearts should know.  
Be faithful to thy mission—  
The service of the Lord;  
And then a golden chaplet,  
Shall be thy just reward."

(To be continued.)

For the Evangelical Visitor.

#### THE WILL.

My will not thine be done, turned paradise into a desert. Thy will not mine be done, turned the desert into a paradise, and made Gethsemane the gate of heaven. The will and mind are free agents and are controlled continually by an over-ruling power under which they are entirely submissive, either for the good or for the evil, "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Rom. 6:16.)

The query arises in the minds of many, why is it that mankind has such a wandering mind? We answer, because will and self wanted its own way, and finally turned the channel of thought towards the pleasing of himself and growing strange toward his Creator. There was such a change that the inmates of paradise felt the piercing rebuke. It just then became cool instead of that zeal which should accompany the happy beings in the garden; whereas it formerly was lovely and with cheerfulness they could hold sweet communion with the Omnipotent. What a change! "God walked in the garden in the cool of day," "and they hid themselves." There was a coldness just then and there between God's image and Himself, and like begets like, and "everything after its kind." It is strange to reflect upon the past, and even in the history of our own lives, when we call to mind our first wandering thoughts; and how our minds would conceive every day some new ideas and strange thoughts to the pleasing of self anticipating wonderful things; but, alas, they are as castles in the air, "all is spent with riotous living." Then we come to think of self—just what the Lord wants us to think—and *Thy* will not *mine* is then the leading thought. Now comes the turning point, "I will arise and go to my Father." Here now the desert is turned into a paradise, for there was a famine in that (desert) land (the earthly heart) and we do not want to starve therein; and being sensible of a country where there is plenty and to spare, we make preparations to emigrate to that place to behold the glory of God in the summer time of love and good will to men, under the shadow and "healing of His wings" where there is burning love. There we hear the chiming of the heavenly host that one soul has returned to ripen for the golden harvest of eternal bliss. (Rom. 9:16.)

It is said that the trees that are most in the sun bear the sweetest fruit; and those persons who are most influenced for good beneath the rays of the Son of Righteousness will bring forth much fruit to life everlasting. We see this manifested in connection with the circumstance at the time of the Apostles. They must have been an energetic class of preachers; for they were accused of filling Jerusalem with their doctrine in a very short time. Now

Jerusalem was a city of several thousand inhabitants, and it took no small amount of preaching to fill a city like that with a doctrine. So we can see what can be done through the influence and will of the Father, by waiting before the Lord until endued with the power from on high. And in "these last days" it is said, "if any man will do *His* will, he shall know of the doctrine whether it be of God or whether I speak of myself." John 7:17. There was evidently no self, neither any other will but the Father's, in giving the instructions to man; and the influence went out with such power for good that wonders were accomplished in the apostolic time.

A. BEARSS.

Ridgeway, Ontario.

For the Evangelical Visitor.

"SEEK AND YE SHALL FIND."

Matt. 7:7.

How encouraging are those words of our Savior. God is present everywhere and knocks at the door of every heart; but how many are heedless of His calling! Like the prodigal son, they wander away from the fold of God until all their goods are wasted, and want drives them to seek for mercy.

I'll relate an instance: a neighbor of mine, although he had a praying mother (as he often told me) who instructed him in the ways of truth, did not heed her teachings, but spent his time in debauchery and drunkenness until above the allotted age of man, when God began to dig around him by taking his bosom companion, and it caused him to reflect upon his life. He found himself a great sinner. The devil tried to convince him that he had sinned away all his time; but the kind messenger of God presented to his mind those encouraging words of the Savior, "Him that cometh unto me I will in no wise cast out," John 6:37. He believed the words of Christ and went to Him with a penitent heart and the Lord received him. O, how willing he was now to confess his dear Savior! How cheerfully he went down into the flowing stream to be plunged in the name of the Father, and of the Son, and of the Holy Ghost, and to observe all His commands.

Now, dear reader, though your case may seem hopeless, seek the Lord with all your heart, and you shall find Him, although it may be at the eleventh hour. Clarence Centre, N. Y. P. RHODES.



## EVANGELICAL VISITOR.

## A RELIGIOUS MONTHLY JOURNAL.

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TO CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge.

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All communications for this and each subsequent issue of the "Visitor" should be in not later than the fifteenth of the month.

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## BENEVOLENT FUND.

J. E. Stauffer.....\$1.00  
J. B. Myers..... 1.00  
George Tice..... .50

WHEN sending in Obituary notices for insertion in the VISITOR, we would urge the importance of giving all the necessary information. We lately received several notices without giving date of death or burial.

NOTICE.—By request we would call especial attention to the importance of all districts electing one or more delegates to our Annual Conference to meet in Elkhart Co., Indiana, on the 3d Wednesday of May next.

We hope to obtain low rates over the different R. R. for all those who desire to avail themselves of the opportunity of attending Conference.

The location is very central and, although immediately on the line of the B. & O. R. R., yet it is within a short distance of all the different R. R. from the east centering in to Chicago.

"Happy is the man that findeth wisdom, and the man that getteth understanding."

"Length of days is in her right hand; and in her left hand riches and honor." Proverbs 3:13,16.

## REVIVALS.

We are receiving very encouraging reports from different fields of labor and we are glad to note the activity manifested by some of our ministers and Churches. We hope good results will follow where not already apparent. From the reports we have received, we condense the following: Bro. A. Stoner writes that in connection with Bros. A. Myers and J. W. Byers, they held a meeting of over two weeks duration in Good's Meeting house in Carroll Co., Ill., which resulted in two conversions and others being convicted, with increased interest among members.

From Stark Co., O., we have had several letters at different times giving very encouraging accounts of the work there. This is in Bro. Hershey's district. It shows that the brethren there are alive to their duty. We note first that brother Isaac Trump commenced a series of meetings at Sippo Meeting-house, in the western part of Stark Co., Ohio, continuing over a week. We did not learn the particulars of this meeting. From there he went to the Valley Chapel, east of Canton, and in connection with the home laborers there, commenced a series of meetings with good results. At this writing, Feb. 17th, there were 12 or 15 conversions; three had united with the Church. Brother Trump had been several weeks in Ohio and returned home; but the Brethren at home there continued the meeting and were rejoicing in the fruits of their labors. We note from the names that were given us that one especial cause for joy among those dear brethren and sisters there is that their children are coming out on the Lord's side. Too often is it the case that the children of the Brethren are led away from the church of their parents to unite with some more fashionable churches, or perhaps still worse to wander out in forbidden paths of sin. But, thanks be to God, for leading those dear ones in the narrow way! Brethren, continue the good work if it takes all winter, and permit us to rejoice with you; we know what your joys are.

A letter from Bro. J. H. Myers of Shepherdstown, Pa., gives us the following information: Bro. Myers has been in Bedford county, near Woodbury, holding meetings nearly two weeks. The interest was good, attendance fair, and the Church apparently was very much revived, but

no apparent conversions. May the seed sown produce fruit—to the glory of God. From there he went to Martinsburgh, Blair Co., Pa., and in connection with Bro. J. Hoover of Spring Hope, conducted a series of meetings in which there were about thirty came out on the Lord's side, nearly all professed to have experienced a change of heart. On the 14th of Feb. nine were baptized and united with the Church, and two were received in by the right hand of Fellowship. The meetings are still continued and the interest very good. The Church is greatly revived. Bro. Hoover remained while other duties called Bro. Myers home.

Brother B. F. Hoover of Mansfield, Ohio, with Bro. J. H. Smith of Vermontville, Mich., have been laboring in mission work in Shiawassee Co., Michigan, with good results. They spent nearly two weeks near Carland. They report good meetings, good interest, and eight have formed themselves into a praying band to meet weekly for mutual improvement and enjoyment in the Master's service. This place should not be neglected, as there is no preacher near. Arrangements have been made for stated appointments to be supplied by Brethren from a distance. After leaving there, they returned to Bro. Smith's home with the purpose of protracting a meeting, but owing to sickness they did not continue long, but they found good interest there. Brother Smith needs help. Who will volunteer to spend a week or two in visiting those places soon?

From Vermontville, Brother Hoover stopped with us on his way home. We accompanied him to Oak Wood, Paulding county, O., where we met Bro. S. H. Lighthill and spent several days in his neighborhood, visiting and holding meetings. There is plenty of work to do; we found good interest in our meetings, and a very friendly class of people, where we believe much good might be done for the Master. We hope to get there again some day, Lord willing. Bro. Lighthill does not now stand connected with any organization, he having withdrawn from those with whom he was formerly connected. We trust the way may open that will enable him to unite with our people. We think the Brethren from southwest Ohio could make that point in connection with their visit to Bro. Peterson's at Spencer-ville, in Allen Co., Ohio. Brethren, will you see to it?

## A VISIT.

On the 17th of November, 1887, my wife, myself and child left our home on a visit to Indiana, Michigan, and Illinois. We arrived at South Bend, Indiana, at 7.30 P. M. of the 18th. Here we visited my wife's friends until the 22d, then we visited friends at Bremen and Bourbon, Indiana, until the 25th when we returned to South Bend. This was to us an enjoyable time spent with friends whom we had not visited before. On the 26th we went to White Pigeon, Michigan, and visited Bro. Davidson's and Bro. Stauffer's families. This was our first opportunity of meeting with the Brethren, and we enjoyed it very much both socially and in public worship. On the 30th we started for a protracted meeting held by the Brethren of Elkhart Co., Indiana. We, however, failed to get to the meeting until the evening of the 1st of Dec., (a notice of this meeting appeared in the January number of the VISITOR). Here we spent a little over a week and it is to us a time long to be remembered. We found the brethren and sisters here seemingly wide awake and full of spiritual life. Although to the face we were strangers, yet we seemed to understand one another because we all spoke the same language (that of Canaan). Praise the Lord! Here was seen and felt the power of God both in convicting and in converting the sinner from the error of his way; and although we are separated from them, we pray that the dear souls saved at this meeting may be kept by the power of God. On the 9th we started to Noble Co., Ind., and visited the Brethren and friends and attended a meeting of the Brethren in progress here up to the 12th, when we again returned to South Bend. On the 16th we left South Bend for Morrison, Ill., where we arrived on the next day. Here we spent several weeks, visiting and holding meetings at different points as the weather permitted. Here we met with some of those who are dear to us by the tender ties of nature and whom we had not seen for over 20 years. We enjoyed this visit very much; and it is to us a time long to be remembered. We hope and pray that the seed sown may not all have fallen by the wayside. We found the Brethren and friends all very kind in administering to us the necessities of life and also in liber-

ally contributing toward the defraying of our traveling expenses. May heaven's choicest blessings rest upon all for the spirit of liberality and kindness shown us in so many ways.

On the 6th of January, we turned our steps homeward and arrived safely on the evening of the 7th: and to the praise of God, found our family all well. We felt while absent that He who has all power in heaven and earth had taken care of us, and of those at home, into whose care we committed ourselves before we undertook the journey. Hence with the Psalmist we would say, "Bless the Lord, Oh my soul! And forget not all his benefits." Much more might be said but I am afraid of taking up too much space. Yours in the bonds of Christian love and unity.

NOAH ZOOK.

*Abilene, Kansas, January 30th, 1888.*

For the Evangelical Visitor.

## SANCTIFICATION.

Sanctify yourselves therefore and be ye holy for I am the Lord your God. Lev. 20:7.

That holiness becometh the Lord's house, all Christians believe. Upon this there is no difference of opinion; but it is blessed to know that there is a high standard of piety and holiness which we can all enjoy if we will. The prophet Isaiah tells us that there is a highway of holiness, and the redeemed of the Lord shall walk in it. There has been much said on the subject of holiness, or sanctification of late years; although to our great sorrow we have not seen as much of it in practice as we have wished to see. We understand holiness to mean heart purity. Webster says, sanctify is to make holy or free from sin; to cleanse from moral corruption and pollution; to make fit for the service of God and the society and employments of heaven.

Since Christ is our example, we should imitate His appearance and His conduct while here on earth. The Bible teaches us that He was humble, impartial, always teaching the same thing wherever He went. Therefore we believe that His teachings will lead His followers all in the same way, and all will be cleansed from the pollutions of sin; such as, pride, light-mindedness, or carelessness in dress and appearance before the world, in a condition which will be offensive to many, and

thereby mar our influence and usefulness in the vineyard of the Lord. We might mention many other sinful habits, but for fear our article will be too lengthy, we will pass by those sins which are of a gross nature, and call attention to only such as are most apt to get the advantage of us after our conversion. It is the work of the adversary of our souls to keep us bound in sin and blind to the enjoyments of the true and faithful Christian.

That some enjoy more of the fullness of the love of God than others is evidently so. Then why not get rid of all those hindering causes and let our light shine in its purity? We are so thankful that deep impressions are being made among our Brethren in regard to the use of tobacco and some are being cleansed from the use of it. (Praise God for it,) brethren, let us pray earnestly that many more may see the evil thereof, and come out and enjoy the fullness of God.

JACOB E. STAUFFER.

*Constantine, Mich.*

For the Evangelical Visitor.

## LOVE.

"Whoso keepeth His word, in Him verily is the love of God perfected,"  
1 John 2:5.

Love is the main spring of all pure devotion. Love is the real principle of the holy religion of Jesus Christ. Love was the power that brought the Son of God down into this sin-cursed world to suffer, bleed, and die for humanity. It was love that paved the way from earth to glory, and it was love that devised all the plans, and furnished the means to call sinful man and liberate him from all the captivated influences by which he is surrounded. The scheme of God's love to save man was represented in all ages and is perfect. But all that would not in the least help us unless we have that principle applied to us, which, when applied, will save us from our sins; and when saved from our sins, we receive His word, and by keeping His word the love of God is perfected in us. This proves very conclusively that by keeping the word of the Lord, "love is perfected in us" This should be an incentive to us to keep the word of the Lord. Keeping the word of the Lord is to the Christian what the weapons of war are to the soldier. By close application daily the soldier becomes proficient. Why? Because of his keeping the armor

and using it daily; so John tells us that by keeping the word of the Lord "love is perfected." There is nothing in this world more necessary to the Christian than love perfected in him. In our entrance into the divine life, we had love perfected in us as children in the kingdom of grace. Oh, how our hearts were then thrilled with joy! In this state there was love for all and malice toward none. This is the line we should follow, and by keeping this line love will be our constant theme; if so, there will be no trouble in keeping God's commandments.

This love will be perfected in us as young men and women in the Lord; as we advance in life, love will not diminish but will grow stronger in our hearts and minds until it becomes the main spring of our thoughts, and the propelling power of our lives. Then as fathers and mothers, by the keeping of the word of the Lord, we will have this love perfected in us. The Psalmist says in Psalm 119:165, "Great peace have they which love thy law, and nothing shall offend them." If nothing offends us, we have the love of God perfected in us, and that is purely keeping the word of God. If this principle is thoroughly established in our hearts, we will not be offended if our brethren or sisters do things we think they should not, or things we regard as wrong; but we can look upon such in pity and love, and we have often observed and experienced that by love we could accomplish more in every respect than by being offended. By taking an offense we feel sad and that corrects no wrong, but being filled with love does. Brethren and sisters, let us endeavor to keep God's word that His love may be perfected in us. T. A. LONG.

*Killingier, Pa.*

For the Evangelical Visitor.

### WATCH AND PRAY.

Watch ye and pray lest ye enter into temptation, Mark 14:38.

This is a command which we should be very careful to obey; but I fear it is neglected too much by us all, or we would not be led away with temptations so often. We have a great desire to live happy in this world, freed from sickness, troubles, and disappointments; and when we are permitted to live such a life for a short time, we should be more thankful to God. We are very often less thankful; and if we

are not watching, we may forget to return thanks to God from whom comes all those blessings. I have found experience to be a very good teacher. It has taught me a great many good lessons, one of which is this: the heavier the crosses and trials and the more bitter the waters are the more prayerful we are inclined to be; and if we offer up our prayers from an honest and upright heart, they will be heard and answered.

Our tongues should be bridled that they speak no guile nor untruth, nor run too fast and do mischief. We should always try to think twice before we speak once; and if we are ill treated by any one, let us try never to speak disrespectfully nor abuse our enemies if we have such; but rather pity them and pray God to forgive them, for perhaps they know not what they do. When we become discouraged and the dark clouds of distress hang so heavily over us that we feel we have no strength to uphold us, let us then pray to the Father to send us the right spirit, that we may be enabled to rejoice beneath the chastening rod, knowing that it will work for us a far more exceeding and eternal weight of glory; for it is through trials, afflictions, and tribulations that we shall wash and make our robes white in the blood of the Lamb.

Let us bear in mind when there is no cross there is no crown; when we endure trials it has a tendency to draw our minds from this world of trouble upward toward that prize which we expect to win if we are faithful. Let us ever prove faithful until we have crossed the Jordan of death, then over yonder on that bright shore of immortality, we shall mingle our voices with the sanctified in praising God and the Lamb through all ages of eternity. May we all meet in that beautiful land of peace and rest is my prayer.

JOSEPH BASSLER.

*Abilene, Kan.*

For the Evangelical Visitor.

### TOBACCO.

When I read the articles of church news of southwestern Ohio, and thought of my experience of the use of tobacco, it prompted me to write a few words of encouragement in favor of total abstinence among the brotherhood. I said total. I mean what is not necessary for our health which I think will eradicate it 90 per. cent.

anyhow. I want to say before going any further that I don't want to press or hurt any brother or sister, for I can truly say that I pity any one that is enslaved as I was. When about sixteen years old, I commenced its use little by little. The longer I used it the stronger I used it for twenty-one years, always having some excuse for its use, until it quite unnerved me and I saw I was ruining myself and wished sincerely to get rid of the nasty habit. I then resolved by the help of God to stop and I did not taste tobacco from that time to this, that was in June 1867 now over twenty years. I can say that tobacco is very offensive to me for the last ten years. It sickens me to set on the same seat in the cars with one who uses it.

I once had the typhoid fever while using it, but of course did not use it while sick and some of the good brethren came to see me, which was right, and should be done more than it is oftentimes; but those who made use of tobacco, made me weaker. I could smell the tobacco before I saw the brother.

The old pipe is the worse of the two. But I am getting too lengthy, of only one thing I want to put the reader in mind who makes use of the weed; if you visit the sick, make your stay short in the sick room, especially if they are very weak, another thing; are you as contented and as good natured when you are out of tobacco as when you have it in your pocket? Think over this and answer to yourself and to God. What I have said I say as a duty and I feel for others who are in the same habit and think they must have it to tame the old man.

D. E. STAUFFER.

*Canton, Ohio.*

For the Evangelical Visitor.

### REPENTANCE AND CONVERSION.

Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts. 3:19.

"All have sinned and come short of the glory of God." Rom. 3:23; therefore all have need of repentance because all have sinned in not honoring and glorifying God, their Creator. No matter how good and moral a person may be, yet he has offended in this one point: "Thou shalt



love the Lord thy God with all thy heart, soul, strength and mind." Luke 10:27.

First the sinner must "believe that God is and that He is a rewarder of them that diligently seek Him," Heb. 11:6; and then when the all appearing grace of God appears as it does to every man, Titus 2:11, the next is repentance.

Repentance implies a godly sorrow for sin because we have sinned against our God. The grace of God shows us our sins and unworthiness, and in repentance we become sorry for the same and cry for mercy to God; we feel very sorry because we have sinned against our God, whose love and mercy have been over us; not only so but, if we have wronged, defrauded, or stolen from our fellow-man, we will be anxious to make it right, with Zaccheus, Luke 19:8.

Conversion implies a change of heart, a turning from the power of Satan unto God, a being born again, "Except a man be born again he cannot see the kingdom of God." John 3:3. Satan will be banished from our hearts and Jesus will enter in the temple of our hearts, 2 Cor. 6:16. He says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me;" Rev. 3:20. If Jesus is within us, our works and actions will be as becometh those who profess godliness. "Instead of the thorn shall come up the fir-tree, instead of the brier shall come up the myrtle tree," Isaiah 55:13.

Where the tongue has been used in swearing, it will now praise the Lord in sacred song; where drunkenness has been indulged in by the head of the family, he now remains at home all his spare time, and love pervades the home; where fashionable dress has been indulged in, they now seek only that true inward adorning spoken of by both Peter and Paul, 1 Peter 3:4; 1 Tim. 2:10. They become a separate people as Paul says 2 Cor. 6:17; and are received of God as children and can cry "Abba, Father." And Lo! we experience the sweet sense of pardoning peace and refreshing from the Lord. And then we follow Jesus into the rolling stream and are baptized to fulfill all righteousness, Matt. 3:15; and then follow Him throughout life by His help. TRUTH SEEKER.

For the Evangelical Visitor.

## WORDS OF ENCOURAGEMENT.

The EVANGELICAL VISITOR is a welcome visitor in our family. And I feel constrained by the spirit to write a few words of encouragement to its many readers, and especially to the young, and unconverted, who meet with so many temptations to lure them on to ruin. I was quite young when our dear Savior first called me to forsake sin, and follow Him; but I was not willing to obey His loving invitation.

I thought, if I became a Christian, I could not enjoy myself as I could if I continued following the fashions and pleasures of the world. The enemy of my soul told me I was too young to think of religion, that if I gave my heart to Jesus, I could not go to school and enjoy myself, as other young people did; so I yielded to the enemy, instead of heeding the loving entreaties of my dear pious mother, who many times admonished and plead with me in tears to give my heart to Jesus. O! dear young friends, "Remember your Creator in the days of your youth." If I had obeyed my dear Savior's first call, I would have escaped many of the troubles, and trials with which I had to contend in living a worldly life. Satan promises much, but gives nothing except a guilty conscience and a restless, aching heart. When I became willing to forsake the vain pleasures, the fashions, and follies of the world, and to follow the meek and lowly Savior through evil, as well as good report, the joy and peace I then felt words cannot express. I could then obey the teaching of the Bible, and adorn myself in modest apparel as becometh women professing godliness; 1st Tim. 2:9, and to wear the covering as commanded in 1 Cor. 11. I was shown by the spirit a narrow path reaching away beyond the clouds. And now my earnest desire is to ever walk in that narrow but pleasant path, for "His ways are ways of pleasantness and all His paths are peace." Laughing, jesting, and all foolish conversation, Eph. 5:4, became very sinful to me, and I could then realize the true meaning of those words, "The friendship of the world, is enmity with God;" and also, "that which is highly esteemed among men, is abomination in the sight of God." And now that I feel the love of God shed abroad in my heart, and enjoy such sweet

peace and joy in the service of the Lord, I sympathize with the unconverted. I know by my own experience that they have no real enjoyment in a life of sinful pleasure; seek where they will after the vain pleasures of the world, they do not satisfy the yearnings of the heart: there is an aching void that the wealth and pleasures of the world cannot fill and no doubt, they many times feel like saying as the wise man did, "Vanity of vanities, all is vanity." Dear young friends, think of the uncertainty of life, and of what a terrible thing it is to even think of being lost forever, and then think of the many precious promises to those who are willing to deny self and forsake the vain things of the world and take up the cross and follow Him. "To-day if you will hear His voice, harden not your hearts;" for "Behold now is the accepted time; behold now is the day of salvation." Choose now whom you will serve, as our dear Savior said, you cannot serve two Masters. Remember there is but two pathways through life,—the one is that straight, narrow way which leadeth unto life, and few there be that find it, the other is the one of which we read, "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat," Matthew 7.

O! dear young friends, let us be careful that we are not found among the many who are careless and unconcerned about that most important subject—the salvation of the soul. And, dear brethren and sisters, let us as members of one body manifest true love and sympathy one with another. "By this shall all men know that ye are my disciples if ye have love one for another." Let us as members of Christ's body, "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And let us by our daily walk and conduct show to the world that we have learned of "the Lord, and that we find pleasure in His service knowing, that we are pilgrims and strangers here, seeking a better country.

SISTER SUSANNA MARTIN.

*Mercersburg, Pa.*

## NOVEL-KILLED.

Some years ago a lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every



hand her young friends were coming to Christ. But there she stood at the very threshold of the kingdom, wistfully looking over, as if her feet were chained. She made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instructions given; but she remained unmoved, excepting to regret that she could not become a Christian. At last; after three months labor and anxiety, her pastor said, "I can do nothing with Sophia L——; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the Gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue in that of unworthiness and injustice that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story-papers and the magazines, when we hear of this one "does nothing but read novels the whole day through," we think of Sophia L—— who is "perfectly unmanageable" on points of truth and duty, and wonder if they too must be given over to mental and moral disease and death.—*Cynosure.*

#### THE TRUE CHRISTIAN LIFE, THE BEST ARGUMENT AGAINST INFIDELITY.

When it is asserted that the word of God regulates society and business and ennobles personal and domestic life, some infidel says, "Yes, I know something about your professors of religion, I know some of them who will lie and cheat and deceive and oppress the poor, and I have

very little respect for such a religion as that." But the question is not as to the character of professors of religion, but as to the character of possessors of religion. It is not as to the character of men who say, Lord, Lord! and do not the things which He requires, but as to the character of those who do things which Christ commands and thus become his disciples indeed; and there is nothing more unfair than for infidels to pick out as examples of the influence of Christianity, these persons who live in habitual disobedience to its precepts and in utter violation of its spirit. If you speak to them of God's word, they at once pick out some hypocrite and say, "That is what you call a Christian is it? That is a specimen of your religion." Now if infidels wish to know about Christianity, let them go to some genuine Christian that loves Christ and obeys Him, and then they can judge concerning the power of Christianity upon the hearts and lives of men. There are men who were once drunkards, who were made sober by the Gospel of Christ; and others were sinful and vile who have been made pure and just by the power of God; and persons who were once worldly, covetous and ungodly have been made generous, self-sacrificing and holy by the power of God. Can infidelity show any such fruits? Where is the man who can say, "I was a drunkard and a blasphemer until I commenced reading infidel books and attending infidel meetings, and since that time I have turned from drunkenness to sobriety, from sin to righteousness?" If there ever was such a man we would like to see him. Many a person has been pulled down by infidelity; where is the person who has been lifted up thereby? Many a person has been ruined through its influences; where is the person it has redeemed? Christianity presents its redeemed ones by thousands and tens of thousands. The best test of the value of any doctrine is found in the lives of those who really practice it, "By their fruits shall you know them."

A preacher said, "There was a poor woman in my church called Mother Rice. She went about doing good day and night and carried consolation to many hearts; if any were sick or dying they sent for her. There was not much chance for an infidel to make headway there. If I wanted to convince anyone of the reality of Christianity I said, 'Don't you believe Mother

Rice is a Christian?' and that would shut him up."

There are many such persons in the world, who not only profess *Christianity*, but who *live* it. The best evidence of the Truth is found in the godly lives of people who believe the Bible and obey it; but if you say you are a Christian and then go and overreach and wrong your unconverted neighbor, is it strange that he has no faith in your religion, and says, "I do not want anything to do with such a religion?" If you abuse your Christian brother, the infidel will sneer at your faith. It is easy to lay stumbling-blocks in the way of the skeptics and worldlings; but it is equally easy for Christians to take out the stones and clear the way and lead sinners to Christ. And if Christians will so live that the Savior's prayer may be answered that they may all be one, then the world shall know that Christ is sent of God to be the Savior of the world. When Christians show themselves patterns of good works in incorruptness, gravity, sincerity, and soundness of speech, then they that are of a contrary part will be ashamed, having no evil thing to say of them. Christian truth right out of the Bible, and Christian living in conformity therewith, is the best answer to the cavils of the skeptical or the scoffs of the profane.

There is a fact that no one can deny, namely, that every man is cursed with sin, has within him principles of selfishness, hate, envy, and ill-will; he is a slave to appetites and passions that sometimes drive him to every extreme of sensuality and degradation; so that no one is able to render to God that service which is due to Him. If he has not been converted, put these facts together—man's degradation, his utter inability to change his own nature, and the promise held out in the Bible to do for him what he cannot do for himself—and if by actual experiment it can be demonstrated that those who follow the instructions of the Bible are changed from darkness to light, and from sin to holiness, so that they can at once perform their duty to God in a manner which is right and reasonable and acceptable to Him, then all doubts about the Bible being genuine and inspired should at once be banished from the mind. That God does do what in the Bible He has promised to do, is attested by ten thousand witnesses, and everyone is a witness that the same cannot be done in any other way

than by following the instructions of the Bible.

To this argument there is one very serious objection threatening, more than everything else combined, the overthrow of Christianity—it is the fact that there are thousands and tens of thousands of the professed friends of Christ who know nothing of this change of nature, who profess to be very devoted to Christ and yet have not passed from death unto life, but are, on the contrary, in bondage to sin; and they confirm by their lives and testimony the assertion of infidels that Christianity is a failure. With their lips they applaud it, but when efficiency of Christ's plan of salvation is demanded, they are worse than dumb.

We would advise infidels to go to truly converted persons and ask them concerning the hope that is within them—how they found rest for their souls, and then let them test the matter for themselves, and ask the Lord to enlighten them and lead them in the way of everlasting life; and if they ask in honesty they will not ask in vain. Read James 1:5—8.—Selected from *The Christian*.

#### WEARY, YET WAITING.

ROM. 8:19, 23, 25.

I am weary, yet I would not  
Flee away and be at rest;  
Jesus loves me, and He could not  
Fail to give me what is best.

I am weary night and morning  
Of the world's incessant strife;  
But I know the day is dawning  
Of a bright immortal life.

I can wait a little longer,  
For His will is very dear;  
And in waiting I grow stronger,  
For I feel the day is near.

Not a moment will He keep me  
When the harvest-time is come;  
Angel messengers will reap me,  
And shall take the harvest home.

Where He is—so hath he taught me—  
I shall be when I can bear  
All the weight of glory brought me,  
By His intercession there.

Welcome then be every dealing.  
That is helping to the end;  
Though the discipline I'm feeling,  
I can hail it as a friend.

—Selected.

#### A DAUGHTER WORTH HAVING.

Two gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said, "Well, I'm off. I'm sorry but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer tenderly, "a daughter. But she's a darling."

And then they parted; the stranger in the city getting into a street car bound for the park.

After a block or two, a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable, until the car again stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain, "I suppose those ragamuffins are on an excursion, too?"

"I shouldn't want to leave home if I had to look like that. Would you?" This to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation, "Why there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car-driver. When she entered the car, she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"O what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitting gloves, she left her seat and crossed over to the little one. She laid one hand on the boy's thin cheeks as she asked of the sister: "This little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said, "Yes, miss, he is sick, Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it 'twont make Freddie better."

"I am glad you are going," the young girl replied in a low tone, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there with the Spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush. "Yes, miss, we ought to for Freddie's sake; but you see we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies, so as Freddie could ride to the park and back. I guess mebbe Freddie will forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where they lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then saying to his sister in a jubilant whisper, "She said we could eat 'em all, every one, when we got to the park. What made her so sweet and good to us?"

And the little girl whispered back, "It's 'cause she's beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister with a heart full of gratitude following. He paid

for a nice ride for them in a goat carriage; he treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said proudly, introducing a comely lady, "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her a darling. She is a darling and no mistake, God bless her." And then he told his friend what he had seen and heard in the horse car.—*Evangelist.*

#### WESLEY'S VIEWS ON WAR.

But there is still a great and more undeniable proof that the very foundation of all things, civil and religious, are utterly out of course in the Christian as well as in the heathen world. There is still a more horrid reproach to the Christian name of man, to all reason and humanity. There is war in the world! war between men! war between Christians! I mean those that bear the name of Christ and profess to "walk as he also walked." Now who can reconcile war, I will not say to religion, but to any degree of reason or common sense? Let us calmly and impartially consider the thing itself. Here are forty thousand men gathered together on this plain. What are they going to do? See, there are thirty or forty thousand more at a little distance. And these are going to shoot them through the head or body, to stab them, or to split their skulls, and send most of their souls into everlasting fire, as fast as they possibly can. Why so? What harm have they done to them? O, none at all! They do not so much as know them. But a man who is king of France has a quarrel with another man, who is king of England. So these Frenchmen are to kill as many of these Englishmen as they can, to prove that the king of France is in the right. Now, what an argument is this! What a method of proof! What an amazing way of deciding controversies! What must mankind be, before such a thing as war could ever be known or thought of upon earth!

How shocking, how inconceivable a want there must have been of common

understanding, as well as common humanity, before any two governments, or any two nations in the universe, could once think of such a method of decision. Surely all our declamations on the strength of human reason, and the eminence of our virtues are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world. Men in general can never be allowed to be reasonable creatures till they know not war any more. So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded; they have no place; they are a name and nothing more. If even a heathen were to give an account of an age wherein reason and virtue reigned, he would allow no war to have place therein.

Are our countrymen more effectually reclaimed when danger and distress are joined? If so, the army, especially in time of war, must be the religious part of the nation. But is it so indeed? Do the soldiers walk as those who see themselves on the brink of eternity? So far from it that a soldier's religion is a byword, even with those who have no religion at all; that vice and profaneness in every shape reign among them without control, and that the whole tenor of their behavior speaks, "Let us eat and drink, for tomorrow we die."

And what shall we say of the navy, more particularly of the ships of war? Is religion there, the power or the form? Is not almost every single man of war a mere floating hell? Where is there to be found more consummate wickedness, a more full, daring contempt of God and all his laws—except the bottomless pit?—*Wesley's Appeal to men of Reason and Religion.*

I WISH some strong, bright angel stood before you, just now, while you read, girls, to flash before you as no words of mine can, the power you possess to help or hinder the cause of temperance; to make you feel your responsibility because you are girls in this matter; to shudder at its weight and to never cease trying to fulfill it. When the time comes that the young man who now shares his time in your company and the saloon; who jokes about temperance in your presence, and takes a glass socially now and then, is made to feel that these things cannot be if you are to be his com-

panion at party, ride or church; that good society cannot tolerate these things in its members; in short that this kind of man is unfashionable and unpopular, then alcohol will tremble on its throne, and the liquor traffic will hide its cancerous face.—*Elizabeth Cleveland.*

#### OH, FOR A PERFECT TRUST!

ISAIAH 21:3. PHILIP. 4:6, 7.

Oh! for the peace of a perfect trust,  
My loving God, in Thee;  
Unwavering faith, that never doubts  
Thou chooseth best for me.

Best, though my plans be all upset;  
Best, though the way be rough;  
Best, though my earthly store be scant;  
In Thee I have enough.

Best, though my health and strength be gone,  
Though weary days be mine,  
Shut out from much that others have;  
Not my will, Lord, but Thine!

And even though disappointments come,  
They too are best for me,  
To wean me from this changing world,  
And lead me nearer Thee.

Oh! for the peace of a perfect trust  
That looks away from all;  
That sees Thy hand in everything,  
In great events or small;

That hears Thy voice—a Father's voice—  
Directing for the best:—

Oh! for the peace of a perfect trust.  
A heart with Thee at rest!

#### YOUTH'S DEPARTMENT.

I trust the beloved Editor will not debar me, from this department, nor the youthful reader object because I have lived threescore years. My mind reverts back to the time when we made our first acquaintance, before our locks were whitened, and when our steps were firmer and more elastic than now. The bond that united us then was brotherly love, and with advancing years, it has gained strength. It being a heavenly plant, we trust it will never die. I would say to our young readers, that I am in sympathy with them, and in the sense of getting out of sympathy with the young, and out of harmony with the present generation, so far as right goes, I do not want to grow old. Do not understand me that I am in sympathy with the sins and follies of youth.



Allow me to call your attention to the *importance* of the time of life in which you are now living. With you it is spring-time. If virtuous, your sun is shining brightly, illuminating your pathway, imparting warmth to your sympathies, giving beauty and vigor to the character. In the natural world the spring sun revives all the dormant powers of nature that slept under the icy grasp of winter. Where all was apparently dead, there verdure decks the earth variegated with many tinted flowers wafting their sweet odors upon the breeze amidst the melodies of finely plumed songsters.

The spring-time does not only ornament the earth, but prepares the soil for fruitfulness. It has been well said: "If in spring time there is no seed sown, in summer there will be no beauty and in autumn no harvest." "Youth is the seed time of life." And unless the proper seed is sown, and it receives the proper culture, manhood and womanhood will be devoid of usefulness, and old age of honor. Neither period will yield its wonted happiness. The work that God has assigned us will not be done and life is a failure. May God forbid that this should be the case with any of the readers of *THE VISITOR*, whether youthful or aged. I would say to my readers: improve your time, "For time is the stuff that life is made of." Gather up your fragments of time; use the moments as they glide hurriedly by. Read useful books. Be as careful in the selection of books as you are in the selection of companions. We are known by the company we keep, and the books on our shelves are indexes of our character, and those we read mold not only our character but often our destiny. Let not a single day pass without reading a portion of God's word, however young you may be, have a Testament or Bible that you can call your own. Have your name written in it with date of purchase, keep it as a sacred *trust*. It may be a present from a dear parent, or brother, or sister, or other friend. If so, have the name of the donor inscribed in it with yours. Make the portion you read a text for meditation, and if the meaning is not plain, take it into your closet and ask God to make it clear. Perhaps you know some person who is either too poor or too careless to have the Good Book; if you have the means you might do much good by making a present to such a one, always taking

a pledge that it will be read. Let me conclude by saying, that if youth is properly spent, the after life will be useful and happy and the end peaceful and serene. Let no one attempt to live without God. "God's people have the promise of the life that now is, and that which is to come." More anon. SIXTY.

#### TO THE YOUNG READERS OF THE VISITOR.

Do you read your Bible? The Bible is the book of all books. It tells us how God made the world and all things that are therein. It teaches us that man has a "never-dying soul to save, and fit it for the sky."

All those who can read, can see for themselves, how God has prepared a way that all may be saved: in sending His only begotten Son, Jesus into this lower world, to open the way to heaven for your soul and mine. We have full directions in regard to the way as He tells us to follow His footsteps. If we ever try to follow Him in a meek and humble way, we can not miss heaven: for He says, "And him that cometh to me I will in no wise cast out." Many such glorious promises as these we have in the Bible. Are we not foolish in neglecting to do all that is in our power for the redemption that the Son of God has made for us poor sinners? We should all greatly encourage one another to do our Master's will and work in the vineyard of our Lord and persuade others to fall in with His offered mercy.

The greatest work we can do on this earth is to work for Jesus. If we have Jesus, we have all. O, dear young readers of the *VISITOR*, give your hearts to Jesus. He will care for you; you are yet near the kingdom of God. Return while you may; for you will never regret it. There is pleasure in the religion of Jesus Christ. To some it may appear as if there was no real enjoyment in religion. But make a full surrender to Jesus and you will find there is true pleasure in serving the Lord that the worldly mind knows nothing of. O, I often feel sad to think that there are so many people in the world who have the Bible, and yet do nothing for their souls, and are called away, some without a moment's warning, to give an account of their stewardship, and have no treasure in heaven. It is deplorable indeed.

Then again to reflect over it, we all have the same privilege. God is no respecter of persons, and if we are not saved, it is our own fault. O, then let us be wise unto salvation. Let us try to meet our loved ones gone before. Let us not serve Satan any longer; for if we are called away while in his service we are then his angels. The Bible tells us there is a lake that burns with fire and brimstone prepared for the devil and his angels. Would you not rather join with the angels of God and walk the golden streets of the new Jerusalem, and be with the redeemed for evermore?

"There is a path that leads to God,  
All others go astray;  
Narrow but pleasant is the road  
And Christians love the way."

MRS. F. HEISE.

Clarence Centre, N. Y.

#### A LETTER TO THE YOUNG MEMBERS.

Since noticing that our worthy Editor has set aside a page for the young folks, and more especially the young members, I have desired to say a word on that page; although I have advanced beyond the age more particularly addressed in that department. Having just been ushered into manhood from a youth spent in the church almost as long as any I know of, it is my privilege to speak largely from experience and feel that I would like to help a few, at least, to avoid some of the mistakes to which I fell a victim.

A large portion of my varied experience is mistakes: and in reviewing my life, I must say with the poet.

"The mistakes of my life have been many,  
The sins of my heart have been more;  
And I scarce can see for weeping,  
But I knock at the open door."

One error to which we as younger members are subject is that of knowing too much, or rather thinking we know more than our seniors, will more fully convey my meaning; for I would not have you think I would discourage the acquisition of knowledge. On the contrary I would endeavor to encourage it in every way consistent with our profession.

But we are so apt to think we know more than perhaps even our fathers and mothers. Perhaps we do have more knowledge as gained from books, and indeed I think you are at fault if you do not,



for we are living in an age of vastly superior facilities in the way of schools than many of them were favored with. But we should not forget that they have the benefit of experience, which lessons are vastly superior to those the young have received. When we think we know more or better than our elders, it is a good plan to silently wait, and the chances are that after all we will be wrong; and if we hold our peace, we will be saved much mortification, and at the same time learn a valuable lesson, such is my experience.

If you desire to go some where, and there is the least doubt as to whether it is a proper place for you to go; first ask of God in prayer whether you shall go or not; and if you are watchful you will soon receive an answer. A very good plan is to ask God's special protection in everything we undertake to do and every place we go; and if we cannot ask this of God, we need not ask Him whether we may go; for it is evident that we as Christians have no business in a place where we cannot invoke the protection of God. Let me especially caution you against going where you feel that you should not go; if we are not obedient to the warnings of God's spirit, warnings will cease and God's spirit will forsake us. This is truly a sad condition, and one we are more liable to fall into than we are aware of. In the latter part of the first book of Samuel, we have a forcible example of a man who was forsaken of God.

Again be careful that we do not fall into the mistake Baalam fell into. God plainly told him what he should do; but not being satisfied, he asked again when God gave His consent to Baalam's desires, only to his own hurt. So with us, if we know what God wants of us, it is our duty to obey and not ask of God again and again as Baalam did or our fate will be the same. COMMUNICATED.

#### OBITUARIES.

DIED, near Hope, Kansas, Feb. —, of typhoid malarial fever, Melo Franklin Keepert, oldest son of Bro. David and Sister Emma Keepert, aged 16 years, 6 months and 23 days. The subject of this notice was without doubt an exceptional and worthy youth. He was obedient to his parents, thus fulfilling the first commandment, "Honor thy father and mother," endeavoring to do unto others

as he wished to be done by. Shortly before his death, he called them to his bedside and bid them all good-by. He said to his mother: do not worry about me, and told his brothers and sisters to be good, so that they could come where he was going. He bore his afflictions with patience and resignation. He told his father that he heard the angels ringing the bells and said, "How nice it must be in heaven," and forever passed away.

The funeral services were held in the Methodist Church, which was crowded with friends and school-mates. His teacher said, if there ever was an honest boy, Melo was one. Thus we see the fruits of living for the right. Services by Elders Jesse Engle and John Mellinger.

S. R. WOLFE.

DIED, at Clarence Center, Jan. 11, Sister Anna Windnagle, in her 86th year. She was born in Lancaster county, Pa., on the 31st of March 1802. She emigrated with her husband John Windnagle to Seneca Co., N. Y., in early life, from thence to Erie county, N. Y., where she lived the remainder of her life. She was baptized by Elder Jacob Engle of Lancaster Co., Pa., and united with the Church. Her husband was baptized a few months later, and also united with the Church. He died three years ago at the age of 90 years. They were members of good standing in the River Brethren Church, for upwards of half a century, and were blessed both bodily and spiritually, until within a few years past. Sister Windnagle was afflicted with cancer in her right eye, and suffered much pain. Oh how often she wished it might please the Lord to call her home! During the last few months she had visions in dreams. At one time she saw an angel who told her to wait a little longer. Again she dreamed she was in heaven and saw and talked with friends gone before.

In her hours of pain, she thought of our Savior's suffering, and the hope of future rest gave her strength to endure patiently to the end. She was the mother of twelve children, three of whom preceded her to the spirit world. She leaves nine children, five sons and four daughters, with forty-six grandchildren and twelve great-grandchildren to mourn their loss. The occasion was improved by the writer in the German and Asa Bearss and John W. Hoover in the English, from

Rev. 14:12, 13, and Job 5:26, to a large assembly of neighbors and friends.

P. RHODES,

Clarence Center, N. Y.

DIED, near New Paris, Pa., Fanny Miller, daughter of Daniel and Rebecca Miller, aged 3 years, 7 months and 17 days. Disease diphtheria. The sorrowing family have the sympathy of many friends. In the absence of the regular Pastor, the funeral services were conducted by the undersigned Pastor of the Evangelical Association.

S. J. CATON.

DIED, on Jan. 10, in Ness Co., Kan., Sister Mary Rosenberger, of cancer. The sister's maiden name was Mary Detweiler. She was born April 15, 1832 near Philadelphia, Pa., and was married to Aaron Rosenberger in 1850. She leaves two sons and two daughters to mourn their loss. Her severe sufferings were borne with Christian fortitude; although very severe, yet she said it was only light, compared with Jesus' sufferings. Shortly before the end, she said, now Jesus was coming. Her life was seemingly devoted to the service of her Master, being mild and meek. Her remains were sent to Hamlin, Brown Co., Kan., and interred in the graveyard there. Funeral services by the Brethren from Rev. 14:13.

Hamlin, Kan. J. H. BYER, Jr.

DALLAS CENTER, Iowa, Feb., 18, 1888.

EDITOR EVANGELICAL VISITOR:

By request of the friends of Brother Martin Miller, I write to you to have you put the death of our beloved brother in your paper, as many friends will learn of his death in this way. Our dear brother was sorely afflicted for about sixteen months, yet he was always resigned to the will of God. And oh how glad he was to have the Brethren visit him! More than once he shed tears of joy when we met at their house to have prayer-meeting. On Saturday evening following his death in the morning, we believe he had a better meeting and more comfort than we could have given him. Bro. Miller's age was 56 years and 10 months. He was born in Bedford county, Pa. The funeral was very largely attended. He desired to be anointed, and Bro. Trump and Bro. Fike came and anointed him. He seemed wholly resigned.

J. E. H.